

This transcribed message has been lightly edited and formatted for the Web site. No attempt has been made, however, to alter the basic extemporaneous delivery style, or to produce a grammatically accurate, publication-ready manuscript.

**Teaching: Carlon Tschetter**  
**Series: The Gospel of John**  
**Message: A Timely Lesson**

**Transcribed Message**  
**March 15, 2026**  
**John 11:1-6**

J.I. Packer in his classic work, *Knowing God*, makes this statement: “The truth is that God in His wisdom to make and keep us humble and to teach us to walk by faith has hidden from us almost everything that we should like to know about His providential purposes.” Just think about that one for a minute. The truth is that God in His wisdom to make and keep us humble, to teach us to walk by faith has hidden from us almost everything that we should like to know about the providential purposes that He is working out in our lives. I think that's an excellent summary of John 11:1-6.

So, let's turn there again this morning. Our big idea is very simple: Jesus loves you and He knows what He's doing, even when we do not, and of this we can in fact be certain. I think it could be argued that John 11 brings us to the high point of the gospel, right? We have this incredible miracle in the 11<sup>th</sup> chapter, so we could say that this really is the high point of John's gospel. But since we said that about chapter 10 and the good shepherd, and since we said that about chapter 9 and Jesus' interaction with a man born blind, and since we said that about chapter ... well, you get the idea that they're all good, aren't they?

We come to the 11<sup>th</sup> chapter. This introduction to this 11<sup>th</sup> chapter begins with Jesus performing His final miracle, this last of the seven signs that John records. Remember John is giving us this gospel and He's putting forward certain signs that Jesus did: the water to wine, the official's son healed, the lame man by the pool, the feeding of the 5000, the walking on the water, sight to the blind man, and now Lazarus is raised. This final miracle is the foreshadowing of all that is to come. And so it is in that sense that you could argue, I think, that John 11 is the high point. It is in this miracle that we have the most dramatic, the most powerful display of the works of Christ as He demonstrates His power, as Paul says in 1 Corinthians 15 and verse 25, over the last enemy, right? Paul writes, for He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death, for

God has put all things in subjection under His feet. And so that is really what we have illustrated here in John chapter 11.

Then thirdly, just this summary point of how the chapter divides simply into two parts. You have in the first part, the first 44 verses, Jesus raising Lazarus from the dead, and then of course the decision to kill Jesus that follows that in verses 45 to 57. And it's just shocking again, but it's a repeated thing, so we're probably not shocked. But you know, we go back and we see the encounter of Jesus healing the man born blind, and at the end of that, the religious leaders want to kill Him. And then Jesus comes in the 10<sup>th</sup> chapter and presents Himself, I am the good shepherd who gives His life for the sheep, and oh by the way, I and the Father are one, and they want to kill Him. And then you come into this climactic chapter, the 11<sup>th</sup>, in which Jesus literally brings a man back from the dead, and the response of the religious leaders is they want to kill Him.

There is one other note just regarding this story in John 11, and it is simply this, that John is the only one who records this story. This dramatic, powerful demonstration of Jesus' power over the last great enemy, death. For whatever reason, the Holy Spirit did not have Matthew, Mark, or Luke record this story, but John alone gives us this picture of Jesus raising Lazarus from the dead. And as is almost always the case, that becomes then a reason on the part of those who do not believe in the trustworthiness and the authority of Scripture to say, well, it looks like John, since he's the only one who recorded this, it's likely he just made this story up. And of course, that is so silly, because there would have been all kinds of people alive, as we'll see in just a little bit, who would have easily been able to say, no, of course, that happened. It was something that we are all aware of. John gives us this account, and He is the only one.

We look this morning at love delayed, and we start off by looking at the setting, and we want to see something about the when, the who, the where, and the what. We start off with the “when”, and you see it in the very first word of verse 1. The word “now”. That word is one of John's very familiar time stamps, and he's telling us that there's something coming now that's a different story, and it causes us to go back to chapter 10 and verse 40. Remember from last week, he went away again across the Jordan to the place where John

had been baptizing at first. When the religious leaders began to pick up stones to kill him, Jesus just withdrew, as He did on other occasions from that area, this time going back to where John began his ministry. The response of the religious leaders to His words, I and the Father are one, necessitates this opening statement in the 11<sup>th</sup> chapter. Jesus makes His way out of the region, He withdraws, and no doubt a very short time has elapsed between those events and now what we come to in the 11<sup>th</sup> chapter. There's no reason to think that it is a significant period of time.

Then the second one is the “who”. Now this is not the British rock band, the Who. That's a demographic joke that only works for people who are a little bit older. The rest of you are going, who? No, it's the “who”. It's a family, right? It's a family of a brother and two sisters. And we're introduced, first, to Lazarus. Now these are familiar people. If you're familiar with the New Testament story, if you're familiar with the Gospels, then you know, Mary, Martha, and Lazarus are words that we're familiar with. We know this family. They're in the Scriptures, aren't they? Lazarus. His name simply means God helps. It's a very common name in that first century.

It's interesting. Again, just a side note. There are some, a minority, who think that Lazarus is the author of the Gospel of John. And the reason they believe Lazarus has written the Gospel of John is because when you get to the end of the Gospel, in the 21<sup>st</sup> chapter, the author of the Gospel says that he is the one who Jesus loves. Well, the only person that the Scriptures speak directly to that statement is Lazarus, even though John we know as the beloved disciple. I'm not convinced by that. I think the Gospel of John was likely written by John. But that is an interesting side note.

This is the only time that Lazarus is mentioned in all the Bible. Because I just said Matthew, Mark, and Luke don't record this story, but there's no other reference to Lazarus anywhere in the New Testament than in this one. But his story is obviously a very big deal. He is a different Lazarus than the one that's mentioned in Luke 16. Remember in that almost parabolic story that Jesus tells about the rich man Lazarus who has died and is now residing in basically what we would consider hell. And he wants to send word back to his

brothers and warn them. Well, that Lazarus is not this Lazarus. That's a different Lazarus. This is the only time Lazarus, the brother of the two sisters, is mentioned in Scripture.

Mary is the second person we're introduced to. That is also a very common name from the Old Testament word "Miriam". Mary is a passionate follower and disciple of Jesus. You remember in the Gospel of Luke, Luke is the one who tells us about that. We know this Mary from Luke's account in which she is sitting and learning at the feet of Jesus, right? She's listening to him. She's occupied with him. He has her full attention. She is sitting and listening at his feet.

Now here's the interesting thing. Look at this verse. Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. It was Mary who anointed the Lord with ointment and wiped his feet with her hair. And we stop right at that moment and we go, well, we didn't know that. There was nothing in John's Gospel to this point that said anything about that. In fact, it isn't until you get to chapter 12. So isn't it interesting that John, as he writes this account and he introduces us to Mary, says yes, you know Mary. Mary's the one who anointed Jesus' feet with oil and wiped his feet with her hair. And we're like, well, no, we didn't know that because we haven't read ahead to chapter 12. But it must have been such a common part of the story of this family that everybody who was first reading this Gospel was like, yeah, yeah, we knew that. And then we'll get to it when we get to chapter 12. But the readers of the Gospel of John knew that.

Now the third person is Martha, right? Martha gets a little bit of a bum rap, doesn't she? It's kind of like Thomas, you know. Thomas gets a little bit of a bum rap because I don't think Thomas is probably any different than most of us. We probably would have struggled to believe and had the faith to believe the things that Thomas was encountering. But here we have Martha and remember in that Luke 10 story where Luke tells us that Mary is sitting at Jesus' feet, right, and she's listening and she's learning. What's Martha doing? Martha is serving. Martha's getting lunch ready. We all appreciate Marthas because we all want to eat lunch. If everybody's sitting at Jesus' feet, who's going to make lunch? Who's going to get dinner ready? So that's Martha, right?

In that encounter, you remember as that's going on, Martha complains a little bit to Jesus. And remember what Jesus does? He says, Martha, Martha. Whenever somebody says your name twice in a row, when Bonnie says to me, Carlon, Carlon, then I know I better listen. I better pay attention, right? No, it's just there's a gentleness about Jesus saying, Martha, Martha, you are anxious and you are troubled and you shouldn't be. But that's Martha, right? And again, I think the truth is I'm probably a lot like Martha, maybe more so than I am like Mary. And that might be the case for many of us. But the point of all of this is John wants us to understand the special relationship between this family and Jesus.

It is unique in the Gospel record. This family is very close and very tight with Jesus. This is going to be the place that Jesus is going to go to. This is going to be his hideaway. This is going to be his retreat center. This is the family that comes to him and he goes to them. And they have a very special, loving, and close relationship. It's very likely because when you read the account of Mary anointing Jesus' feet, there we're told that the perfume, the ointment, the oil that she uses is like a one-year salary. If you just said \$50,000 is like a baseline salary, she spent \$50,000 buying this oil to anoint Jesus' feet. Now, part of the point of that is they were likely a well-to-do family. And it's also most likely that they were supporters of Jesus and the disciples. There were people in the Gospel record who financially enabled them to do the things they were doing. So that's this family.

Now the "where" is Bethany. And if you just look at the map, there's not a Bethany listed there, but there's a little X just to the east of Jerusalem. And it's just a stone's throw away. You walk down the Kidron Valley, you go up to the Mount of Olives and a few furlongs beyond that, and you're at Bethany. It's a very simple, easy walk to go from Jerusalem to Bethany.

The interesting thing is the word Bethany, as to its etymology, has two very different possible meanings. Scholars debate over which of these it is. There is one rendering that says Bethany means house of grace. If you live in the city of Bethany, you want to pick that one because Bethany means house of grace, right? The other one, the other choice is that it means house of affliction. I had a pastor friend who was pastoring at a church called

Bethany Bible Church in another state. I don't know if there's one in this area. But Bethany Bible Church. I never asked him which of those renderings, but I would imagine they would have been much more comfortable being known as the house of grace than the house of affliction. But no doubt every so often a pastor preaches a message, and it becomes the house of affliction as well. But this Bethany, very close to Jerusalem, easy walk. The little town is a little Arab village today. Even today, it's known as Al-Lazeria. So, they kept the idea of Lazarus even in the name today.

The “what”. Well, verse 1 tells us the “what”, right? A certain man was ill. Verse 2 at the end of it, Lazarus was ill. Now, this becomes, of course, the centerpiece of the story. Lazarus is sick. Lazarus is ill. The question that you have to ask as a reader today is what does that mean? What did that mean when it says that Lazarus was ill? I mean, sickness for them and sickness for us often mean two very different things. Those two concepts are worlds apart. If you're talking to a friend and they tell you, I'm not feeling well today, in fact, I'm sick, I'm ill. Well, most of the time, we don't go to some far-off idea of, oh no, this could be the end. In the first century, when you got sick, you did not know what the outcome was going to be. You had no idea what the path was going to look like. We're blessed to live in the age of modern medicine. We're blessed to have antibiotics. We're blessed to be able to deal with even serious things in wonderful and dramatic ways. They didn't have that. But at some point in this story, the sisters realized Lazarus isn't just not feeling well. He's not just ill, which means without strength. He might not make it. That becomes then the story, right?

Love that waits. Look at verses three through six. Verse three, we read: so the sisters sent to him, saying, Lord, he whom you love is ill. Now, just being at this point in the story, this is exactly what we expected. This is what we would have expected. Given their close relationship, given that they are very tight with each other, we expect the first word of verse three to be so. Because it's going to lead us into what we expect to happen next. Clearly, Mary and Martha and Lazarus know of Jesus' miraculous abilities. They have heard for sure of countless miracles that he's done. It's even likely and very possible that they

were there at some of those to even have seen some of them. They know exactly where to turn. At this moment of great need, they know who to turn to.

But think of the challenge of what we just read. You see, we can just read right through verse three and not even think about what's going on. But when you look at verse three, so the sisters sent to him, just stop and think about that for a minute. Think of the challenge of what those words say. So, they sent for him. What do you mean they sent for him? How in the world would they have any idea where Jesus even was? I mean, okay, so he was in Jerusalem recently. We heard that he went somewhere else beyond the Jordan, maybe even back to where John was. But that's a pretty big swath, as we'll see, and that doesn't really give you a lot to go on. You're sending a messenger, and so they sent to him. That's very challenging to know where Jesus is. I mean, I suppose they could have checked his Facebook page. They could have looked at his Instagram account. Maybe they could have seen if he posted a TikTok video. I'm over here now. Here, look, we're having lunch together at whatever, right? No, of course not. None of that was possible. It's so different today. When we read something like that, we can just read right past it.

Just this last week, a member of our extended family had a medical issue. And what happens? Immediately, there's a group family text that goes out, right? Pray for so-and-so. We're going to go to the hospital. And for the next four or five hours, you get an update every so often. We've taken some tests. We're waiting for the doctor to come. At the end of the day, it was good news. We're going home. I mean, that's the world that we live in. But that is not what's happening here. They're sending somebody to go find Jesus. They have no idea where he is.

And at this time, it's very likely that Jesus is anywhere from 50, 60, 70 miles away. If you look at the map and you see that area circled to the east of the Jordan, that's where he is, somewhere. There is, remember back in the opening chapter, when we read about John's ministry, we read in verse 28, these things took place in Bethany, across the Jordan where John was baptizing. It's a different Bethany. And we don't know where that Bethany is or was. So somewhere, 50, 60, 70, 80 miles away, Jesus is withdrawn.

Now, look at this, the implication of this. The implication. He receives this word at some point. So, the sisters sent to him saying, Lord, he whom you love is ill. They don't even have to give a name, do they? Mary and Martha are sending word. The messenger comes, he says, hey, Mary and Martha have sent me. They want you to know that the one you love is ill. Well, Jesus knows right away who it is. It's Lazarus. If Jesus loves Lazarus, and he does, what is the answer to the question of what Jesus will do next? He will, you fill in the blank. He will, did you say come, did you say go? That's the right answer. The answer to the question is, what is Jesus supposed to do in this circumstance? He loves Lazarus. He loves Mary and Martha. He's supposed to come. He's supposed to go. He's supposed to leave, and the idea would be immediately. They have sent word. It must be grave. It must be serious. We need your help. The anticipation would be that Jesus should come immediately.

Now, think with me about what that means, and I'm just going to give you three things to think through. That idea, and what is unfolding in this story, is a clear evidence that sickness and suffering are part of God's sovereign purposes. This is the story, isn't it? We're going to see this again later in this same passage as we go further, but Jesus loves Lazarus. That's a stated truth. It's the word *phileo*. It's the love of friendship, this deep affectionate love that one friend has for another. God's love for us, and God's will for us, sometime include sickness and suffering. Or to say it another way, God's love for us, and God's will for us, does not preclude sickness and suffering. The merchants of the health and wealth gospel that say to people, God never wants you sick. If you're sick, there's something wrong spiritually in your life. You have a problem, the least of which is you don't have enough faith. That simply is not true. This whole story is based on God's sovereign will and purpose in the life of Lazarus and Mary and Martha, and it's because within the sovereign will and providence of God, he allows sickness to come into this man's life.

The second thing we can safely say is that Mary and Martha have already decided how it is that Jesus is going to respond. They've already decided what course of action Jesus will take, because they know he loves Lazarus. They know he loves them. In their mind, as they're calculating what Jesus should do, they've already decided ahead of time

what Jesus should do. Do you think we ever do that? Do we ever decide ahead of time what God should do, will do? I think we do, don't we? He would come, but he would come after a delay, right?

There's a gentle reminder, and that gentle reminder is thirdly, don't prejudge the course of God's love in your life. Don't determine ahead of time what God's love looks like in your life, because here is a prime example. God could prevent every problem and any problem from coming into any of our lives. God could prevent any sickness from coming into our lives. Obviously, God does not do that. In fact, James tells us in the first chapter that we are not only to expect it, we are to consider it all joy when we fall into various trials and difficulties and hardships. What we hold onto is not our prejudgment of what it is that the love of God should look like in my life at any given time. What I hold onto are the promises of God. Later in this 11<sup>th</sup> chapter, look at verse 40: Jesus said to her, did I not tell you that if you believed, you would see the glory of God? Well, they had to go through a whole lot before they got to that point, and we're going to see what that looks like, so let's go on.

That sets us up for then this second point, this is not expected. This is not the expected, and we see that beginning at verse 4. How does verse 4 begin? It begins with what we don't want it to begin with. It begins with an adversative, and that adversative is the word "but". It was Mary, verse 2, who anointed the Lord with ointment, wiped his feet with her hair, whose brother Lazarus was ill. So the sisters sent to him saying, Lord, he whom you love is ill, and we know that you love him so much that whatever you're doing, you will drop it immediately, and you will make haste to get here as soon as you possibly can, because we know that's what love looks like. But. And then we start off verse 4 with an adversative, and it says but, and it's like, oh, no. Any word but that one. Let's not start off verse 4 with that word. That's like our boss coming to us and saying, hey, you're doing a great job, but. We say that to each other a lot in different circumstances, don't we? Honey, I love when you go shopping, a husband says to his wife. We know that is apocryphal anyway. Honey, I love when you go shopping, but you're spending too much money, or whatever that might look like, right? So that's not what we expected to see here.

Look at the lesson that we've seen before that comes at the end of verse 4. But when Jesus heard it, he said, this illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it. What Jesus means in that statement? That is what we have to deal with. What does Jesus mean? We know how this story goes. When Jesus says, this illness does not lead to death, we go, wait a minute, Jesus, we know this story. We know Lazarus dies. What could he possibly mean? Well, he obviously doesn't mean that Lazarus isn't going to die, because Lazarus does. He means that death is not going to be the final outcome. Death is not going to be the final answer in this story. That's what he means. There is an intermediate, yes, he will die physically. Yes, he will, but it is not going to be the final chapter of this story. There's something else that is going to come. And the overriding truth is the something else, right? Because he says, it is for the glory of God.

Now, if you've been with us, does that ring a bell? If you've been with us, is there any part of the Gospel of John that we've looked at recently where there was something about the glory of God that was a part of an unfolding story? Yeah. Like back in chapter 9, right? When Jesus and the disciples come upon the man born blind and the disciples look at this guy and say, Jesus, who sinned? Did he sin or did his parents sin? And Jesus didn't say, well, yeah, as a matter of fact, he did sin and he messed up and now he's blind. And he didn't say, no, no, actually it was his parents that messed up and now they're suffering the consequences of his son's blindness. No, of course not.

What did Jesus say? It was neither of them. But it was for the glory of God. And we remember back in that study being challenged to the core of our being with the realities of what that truth means in each of our individual lives. What ultimately does it mean when we say that we want to live our life without reservation for the glory of God? Well, one of the things it means is it's a very weighty thing, isn't it? It's a very challenging truth. But notice, Jesus doesn't want us to miss when He says in verse 4, when Jesus heard it, this illness does not lead to death. It is for purpose, for *huper*, for the glory of God. And then He goes on to underscore it so we don't miss it.

And what does He say next? So that. Purpose clause emphasized again. It's for and it is so that that this point is being made that the Son of God may be glorified. Now, this is a crucial turning point in the Gospel of John. Because Jesus, for the first time, simply comes out and states the objective fact and truth that He is, in fact, the Son of God. He had said before in the 8<sup>th</sup> chapter that He was the Son of Man. That obviously is messianic. It's taken right out of the Old Testament. It's a declaration of deity. But it's a bit veiled, for us at least. I don't think it was for them. But when Jesus says these things are happening in Lazarus' life so that the Son of God may be glorified, He's pointing directly to Himself. And again, liberal theology loves to challenge us and say, where in the Bible, where in the Gospels, where does it ever say that Jesus said He was God? And right here it is. Right here it is. Jesus is saying, in effect, I am the Son of God.

One of the reasons the Gospel of John is hated by liberal theology, we said it at the very first lesson, because John is a theologian. Of all the Gospel writers, John gives us a theology of Christ that we don't have in the same way as we do in the other Gospels. He is the one who leads the way, and therefore the Gospel of John is relentlessly attacked on all kinds of levels, trying to undermine the authenticity and the authority of the Word of God. John tells us, doesn't he, in that 20<sup>th</sup> chapter, in the 31<sup>st</sup> verse, these things are written so that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life in His name.

Look at what happens in verse 5. Jesus just says, in response to the messenger, that what is happening is going to be ultimately for the glory of God and for the elevation of the Son of Man. But now look at verse 5. Now Jesus loved Martha and her sister and Lazarus. Why do we have verse 5? Why do we have this affirmation of Jesus' love stuck right in the story at this point? It is simply going to be because Jesus' response is going to look like anything but loving. It's amazing to me that the actions of Jesus are going to appear to be anything but demonstrating love for Mary and Martha and Lazarus. But here is where you have another interesting little sub-point by John. The focus throughout these six verses is not the love of Lazarus and Mary and Martha for Jesus. We know they loved Him. But the Holy Spirit, writing through John, points out in each point of emphasis that it is Jesus who

loves them. That's the same thing we see here. Verse 5 literally reads with the word love at the front. The very first word in the Greek text of verse 5 is *agape*. Jesus loves these three with *agape* love. It's the point of emphasis.

And here's the other thing we don't see because you can't translate literally from the Greek text into English and have it be anything but not flowing. You have the word love as the first word of verse 5. That's a point of emphasis. But then the love that Jesus has for Mary, for Martha and Lazarus, all three of those names, two names and the mention of the sister, all have the definite article in front of them. So, Jesus loves the Mary. Jesus loves the Martha. Jesus loves the Lazarus. All that to simply to say and to underscore it is a particular love. It's a special love. It's a personal love. It's an individual love that He has for them. It's just a beautiful picture. It takes us right to 1 John 4:19. We love Him because He first loved us. And that's exactly the picture we get here.

Now look at God's timing. Verse 6. So, when He heard that Lazarus was ill, He stayed two days longer in the place where he was. Now at this point, you just want to say time out. I want to pull the disciples aside and I want to have a little group session with them. I want to find out what in the world they're thinking. This person has been sent by Mary and Martha and has come on a significant journey of a few days, finally finds Jesus, tells them that Lazarus is not in a good place. Come as quickly as you can. And Jesus does what? Verse 6 starts off with, so. Jesus' response is going to seem from the human perspective to be very callous. It seems like callous disregard. We don't read in the text, He dropped everything and He began His journey back. It's almost as if He is saying, I want you to think about what's going on here, and so we have this word "so".

The word "so" creates tension because here's what we need to see. The word "so" at the beginning of verse 6 does not ring true. That's not the first word. Just like we didn't want verse 4 to begin with the word "but", verse 6 shouldn't start off with "so". But that's exactly what we have. The original NIV translated that word "so" with the word "yet". Now follow in this thinking. They translated it "yet". When you put yet at the front of that word, there's no tension there. But here's the point that the Holy Spirit I think wants us to see. Verse 5 is the cause of verse 6. You see that? Verse 5 is the cause. Now Jesus loved Martha

and her sister and Lazarus. Because He loved them in the way that He did, when He heard that Lazarus was ill, He didn't go there. He stayed where He was days more. The “so” is really telling us that the cause of Jesus' decision flows out of His love for them.

Just because God loves you does not mean bad things won't happen in life. We don't evaluate the love of God for us based on the timing of things. We don't evaluate God's love for us based on the events in our life. That's not the calculus of God's love. Even trials and sickness and disastrous things can be a part of and are a part of God's sovereign purposes. What seems like callous disregard is in fact for good and for God's glory. It will be for their good and for God's glory. The waiting, the delay, the sickness, even death is going to result in even more glory to God. That's what this is all about. This is pointing us again to the ultimate goal of our life. The ultimate goal of our life is not personal comfort. The ultimate goal of our life isn't personal happiness. The ultimate goal of our life isn't having what we want to have when we want to have it.

I would imagine if you went out into the streets of Yukon and you just stopped the average person on the street and said, what is love? Well, love is me being happy. Love is me getting what I want when I want it. Love is, you know, personal fulfillment in my life. That's the way we think about love, isn't it? But Jesus is recalculating again how it is we look at Him and how we look at our life. He's asking: is it true of us that we passionately desire that everything in our life is filtered through our desire to see the glory of God lifted up above everything else? That fundamentally is what's happening here.

What do we take away? We can't always judge God's love by what we see. We have to trust what we know to be true. God's love is a perfecting love. God's love can't be seen by me getting what I want when I want it, how I want it. It's got to be seen as a perfecting love. What does that require? That requires that we walk by faith and not by sight.

And the beginning of that journey, that faith journey, is the understanding and the realization that while I was yet a sinner, Christ died for me. That's the demonstration of the greatness of God's love. It is the call of God upon every believer to live our life in such a way that we walk by faith and not by sight. It is God's invitation to you this morning. If you have never put your faith and trust in Jesus alone, then that invitation to you is that you would

believe that Jesus is the Christ, the Son of God, and that believing you would have life in His name.

Let's pray. Gracious Father, we thank You again for Your amazing Word. We thank You for these stories of which we are so familiar, but in which You reveal Yourself to us again and again and again. Lord, I pray that we would be people who above all else want to live our life in such a way that we do so, whether we eat, whether we drink, whatever we do, we do all to the glory of God. Father, we lift up Your name and we pray that would be true in each of our lives. We ask again if there is someone listening this morning who has never put their faith in Christ alone for the forgiveness of sin and the gift of eternal life, that they would do so even now. We ask in Jesus' name, amen.